

MODERN MEDICINE
AND
HOMEOPATHY

ROBERTS

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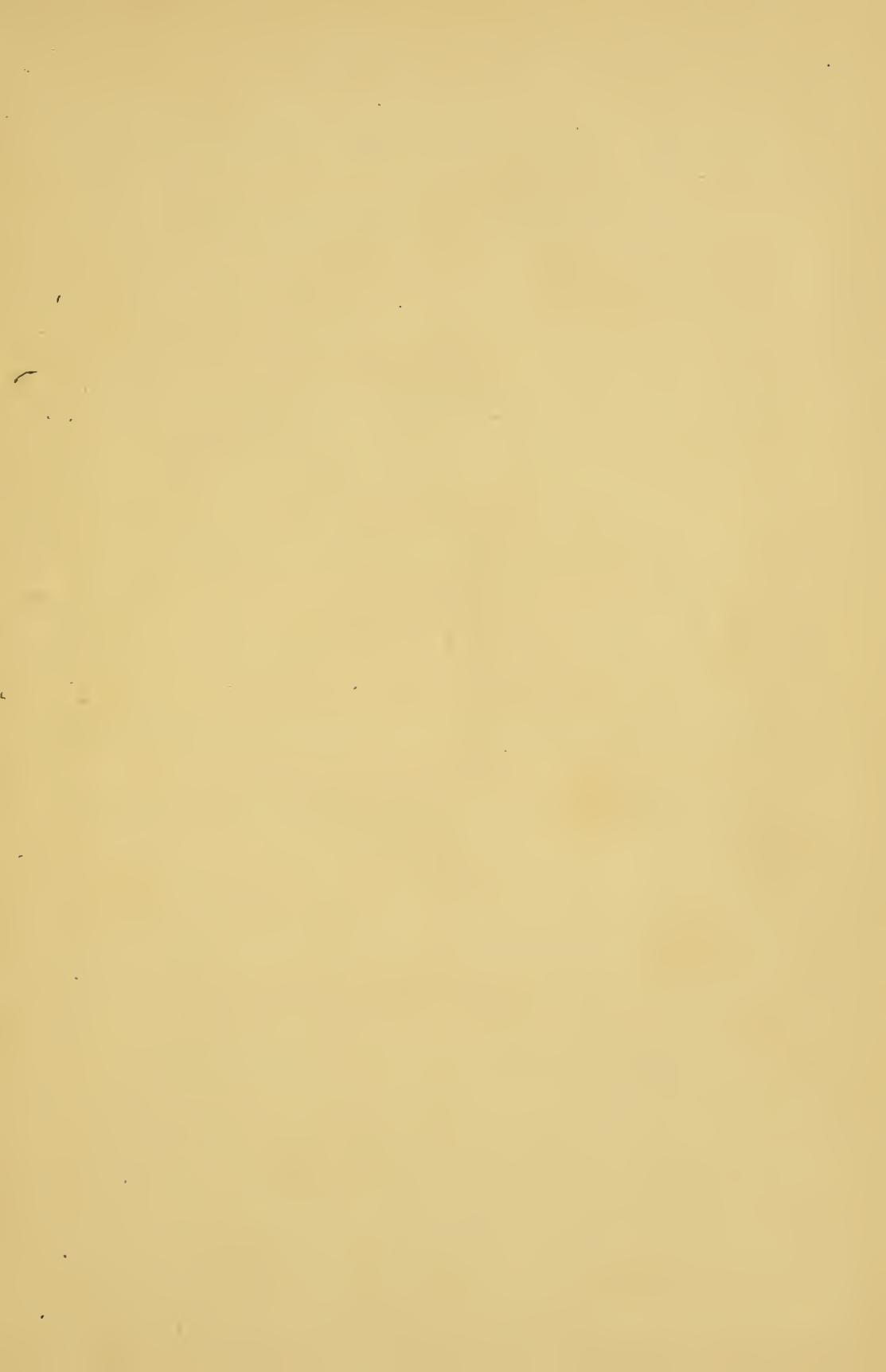
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MODERN MEDICINE AND HOMOEOPATHY.

TWO ADDRESSES

BY

JOHN B. ROBERTS, A. M., M. D.

Points of Similarity Between Us and Homœopathic Physicians.

The Present Attitude of Modern Medicine and Physicians
Towards Homœopathy.

THE EDWARDS & DOCKER COMPANY,
PHILADELPHIA.

1895.



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1895



TO

EDWARD JACKSON, M. D.,

MY ESTEEMED COLLEAGUE, TRUE FRIEND AND WISE
COUNSELLOR.

A faint, out-of-focus background image of a classical building with four prominent columns and a triangular pediment above them, centered in the upper half of the page.

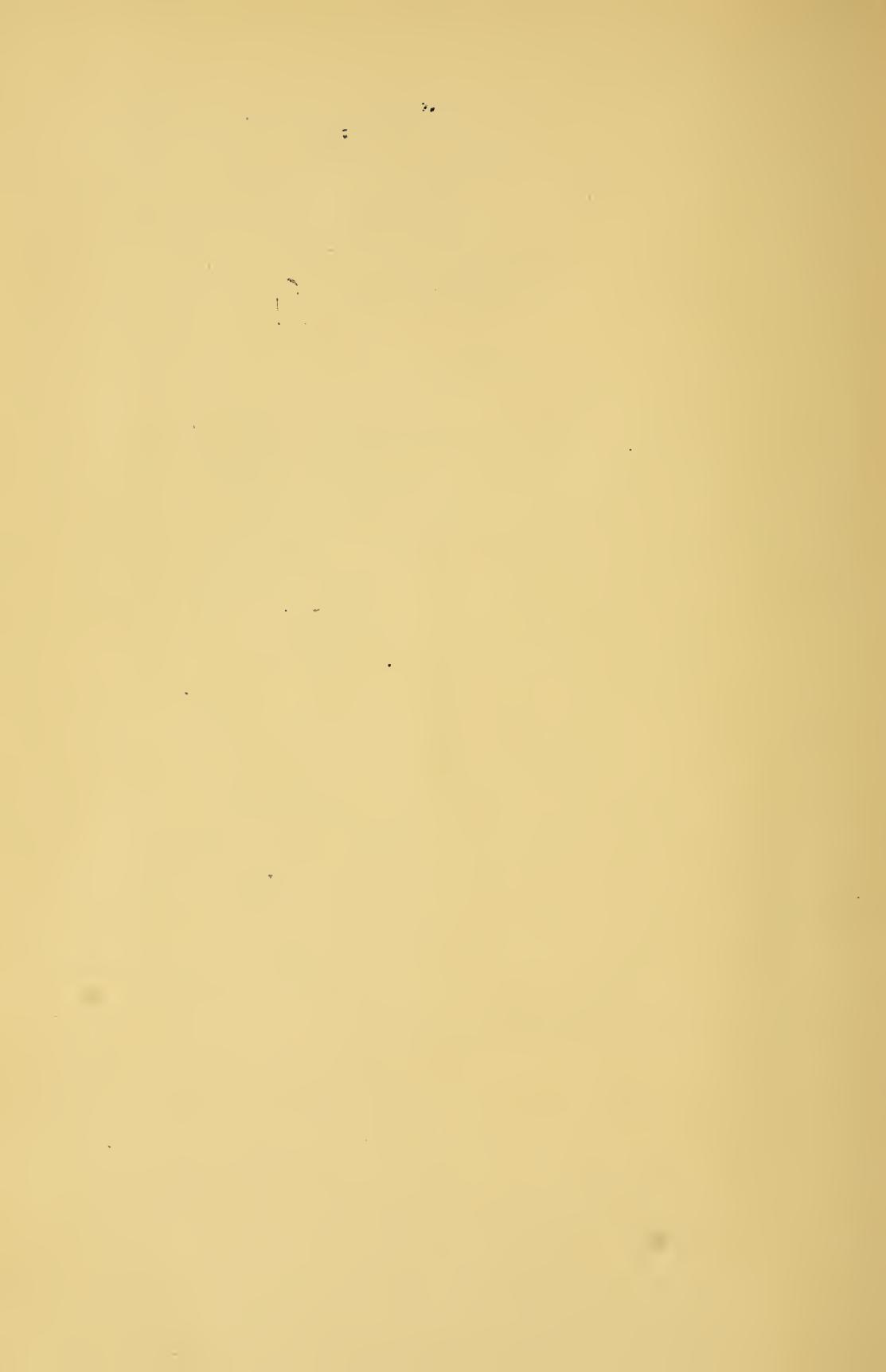
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PREFACE.

A desire to look at homœopathy without prejudice caused me to devote several years to the study of books and journals written and edited by homœopathic physicians. Two presidential addresses were written as a result of this investigation. These are now reprinted, in the hope that some members of the medical profession may find in them reasons for abandoning a sectarian name, and that others may see the impropriety and folly of proscribing those whose opinions conflict with their own. Non-professional readers may perhaps find in these pages some facts which will interest them, since the public has a very vague idea of the differences between homœopathy and modern medicine.

August 1, 1895.





POINTS OF SIMILARITY BETWEEN US AND HOMŒOPATHIC PHYSICIANS.

THE ANNUAL ADDRESS OF THE PRESIDENT OF THE PHILADELPHIA COUNTY MEDICAL SOCIETY FOR 1892.

IN the address which I had the honor of delivering from the Presidential chair a year ago, I gave it as my opinion that this Society should be liberal enough to accept as a member any physician whose education and personal character made him a fit associate for intelligent men. I stated my belief that the test of qualification for membership should not be the college from which the applicant received his diploma; but an education enabling him to understand and appreciate the science of medicine, and an honest purpose to treat his patients by all means and methods which experience, investigation and research show to be serviceable. It seemed to me then, as it does now, that such a physician's political, religious or social beliefs and affiliations should not disqualify him; nor should his opinion that in "similars" he sometimes finds a remedy of value.

Following out this line of thought, I have undertaken an investigation to determine whether there are

any points of similarity between us, who decline to receive any sectarian designation, and those who accept for themselves the name of homœopathic physician. This study has interested me very much, and it is my purpose to lay some of the results before the Society this evening.

None will deny the fact that as a class we, as well as they, are law-abiding citizens, whose culture, intelligence and wealth add to the intellectual and financial prosperity of the districts in which we live. The doctors of village, town, or city, are ever respected by the community, and their counsel is sought in many emergencies not strictly medical. This deferential courtesy is extended to all honorable and skilful physicians, without thought as to their belief in, or rejection of, the law of similars. In this amenity of civilized society, then, there exists no difference between us and our homœopathic neighbors. Our mutual social relations also teach us that there should be none. We meet each other in drawing-room, mart, or amusement hall, to find no difference in courtesy, refinement or large-hearted charity. How often do we meet a homœopathic friend with the heartiest of handshakes, because we honor him as a man and love him as a friend. The grasp returned shows that the respect and affection are fully reciprocated.

Much to be regretted is it that a marked similarity exists between the ignorant and half-educated graduate of all kinds of medical colleges. We do not hold

a monopoly in the graduation of men who tell State Boards of Medical Examiners that the boiling-point of Fahrenheit is "about 300°;" that the "average respirations are 70 per minute," and that the same disease is called pneumonia when it affects one lung, pleurisy when it affects the other. The ignorant and reckless doctor will always be a menace to the public health, whether he decline or accept the designation "homœopathic." The greater damage is probably done by our half-educated graduates, because the number of homœopathic medical colleges in Canada and the United States is only 26, whereas we have 220. From these colleges there graduated, in 1890, only 391 homœopathic physicians, while our colleges sent out 4237. The number of medical matriculates in the United States and Canada during the decade from 1880 to 1890 was, in our own colleges, 115,355. The number of graduates was 35,655. The number of matriculates in the homœopathic colleges during the same decade was 11,366; the number of graduates, 3883. The percentage of graduates to matriculates in our schools was 30.9; in the homœopathic schools, 34.1. These tables, taken from the statistics compiled by the Illinois State Board of Health,¹ would seem to show that the ratio between the number of students and the persons granted degrees was nearly the same in both classes of medical colleges.

¹ Medical Education, etc., Springfield, 1891, pp. 24 and 31.

As many medical colleges are commercial associations to manufacture doctors as rapidly and cheaply as possible, it is apparent that their output will be ignorant physicians, whose individual beliefs as to the laws or methods of therapeutics will do little to protect the public from malpractice and criminal medical ignorance. The high-grade medical colleges have recognized the fact that the cure for this public wrong is the establishment of State Boards of Medical Examiners, whose examination alone shall determine the qualifications of the applicant for license to practice. It is gratifying to know that we and the most highly educated homœopathic physicians in the various States agree on the necessity for such State laws. It is true, however, that a number of our medical schools, (University of Pennsylvania, University of Michigan, Harvard University, Woman's Medical College of Pennsylvania, and perhaps one or two others) now require four annual courses of college lectures before the student can obtain his degree; and that only one homœopathic college (Boston University School of Medicine), so far as I know, demands this high standard. It is to be hoped that more colleges will soon follow this movement to elevate the standard of medical education.

The text-books for students recommended in official announcements afford instructive evidence of the similarity in teaching given the four or five thousand graduates coming annually from the two

kinds of medical colleges. The announcement of the Hahnemann Medical College, of Philadelphia, for 1891-92 shows that a great proportion of the works recommended are the same as those we advise our students to purchase. Leidy's *Anatomy*, Tyson's *Urinary Analysis*, *United States Pharmacopœia*, Mann's *Prescription-Writing*, the Stillé and Maisch *Dispensatory*, Wood's *Therapeutics*, Pepper's *System of Medicine*, Gross's *Surgery*, Agnew's *Surgery*, Playfair's *Obstetrics*, Duhring on *Diseases of the Skin*, Reese's *Medical Jurisprudence*, and Gould's *Dictionary*, occupy no less conspicuous positions in the list there found than in the announcements of our own colleges.

What I have said shows clearly enough that the material out of which medical students are made, and the college training by which they are developed into medical practitioners are very similar, whether the intending doctor expects to become a physician without a sectarian title or hopes to belong to the ranks of homœopathic medicine. The students are gentle or boorish, earnest or slothful, intelligent or dull, ignorant or wise in about the same proportion. They study many of the same books, live in the same boarding-houses, have the same pleasures and trials, and make much the same kind of doctors. The educated, true and earnest are capable of bringing manifold blessings into the sick-room; the ignorant, false and careless do infinite harm to the public—the public which in Pennsylvania, has no protection from such

dangers, since the State has not as yet thought it worth while to weed out the grossly ignorant and incompetent by a State examination and license.

A very striking similarity between us and our homœopathic neighbors is the latitude of opinion exercised in the choice and administration of drugs. Many thoughtless persons believe that we give only large doses, the homœopaths only small ones; that we do not use powders or triturates, that they do not write prescriptions, or administer alcohol or opium. Nothing is easier than to show the fallacy of these statements.

Every member of this Society knows that any attempt to restrict one of us to the use of certain medicines or methods of treatment, or to the employment of any stated size of dose, would result in the immediate rupture and destruction of the Society. Such interference with individual liberty would not be tolerated. Everything and anything that I believe will aid my patient I must have full liberty to use. No organization has the right to say what drug or what medicinal dose you or I shall employ in the treatment of disease. The whole field of science, medical and collateral, is utilized in our endeavor to relieve and cure disease. We are bound by no therapeutic law of "similars," or of "dissimilars;" we never have been and never can be. We follow the authority of no man, and are bound by no dogmas; but with full liberty of conscience we act as individuals responsible

to no other human agent. This phase of our position is often misunderstood by the public. It was, however, clearly stated ten or a dozen years ago in the deliberately written words of the American Medical Association, which, in speaking of a similar topic, said: "Neither is there any other article or clause of the said Code of Ethics that interferes with the exercise of the most perfect liberty of individual opinion and practice."¹

The homœopathic practitioner of to-day, as a rule, feels the same liberty as we do, but believes in what he calls the "law of similars" being a good indication as to the choice of remedies.

Neither we nor they, unless as isolated individuals, base our practice on "an exclusive dogma, to the rejection of the accumulated experience of the profession, and of the aids actually furnished by anatomy, physiology, pathology, and organic chemistry."

If the action of homœopathic medical societies, of homœopathic medical journals, and the spoken and written statements of homœopathic physicians are examined, it is evident that very many of those whom the public regards as homœopathists have comparatively little faith in the infinitesimal doses of Hahnemann, or in the infallibility or universality of his law. The gentlemen represented in or by these societies,

¹ See Journal of American Medical Association, Nov. 19, 1892, p. 611.

journals and statements have, it would seem, a belief in the more or less frequent value of the "law of similars" in treating disease; but admit that cases, more or less frequently, require the doctor to use non-homœopathic methods if he is conscientiously to do the best thing possible for his patient. In the words of a resolution passed by the Homœopathic Medical Society, of the County of New York, on February 8, 1878, the belief in the law of similars "does not debar us [homœopathic physicians] from recognizing and making use of the results of any experience, and we shall exercise and defend the inviolable right of every educated physician to make practical use of any established principle of medical science, or of any therapeutic facts founded on experiments and verified by experience, so far as in his individual judgment they shall tend to promote the welfare of those under his professional care."¹ This statement corresponds with the attitude and practice of us who, as non-sectarians, believe in the science and art of medicine; and would render the subscribers to it eligible for membership in the American Medical Association, the Medical Society of the State of Pennsylvania, or the Philadelphia County Medical Sociery.

Dr. Joseph Kidd and Dr. W. H. Holcombe, well-known homœopathic writers, believe, with the members of the New York Homœopathic Society, that

¹ This quotation is extracted from a criticism of the resolution, contained in a "Declaration of Homœopathic Principles," published in *The Organon*, Liverpool, April, 1878.

everything and every method which cures should be utilized, even by those believing in the law of similars as a valuable indication in therapeutics. Dr. Holcombe says a physician professing belief in the homœopathic law is not obliged to limit his practice strictly to the application of that law, but claims everything which cures. Dr. Kidd, who held a position in the London Homœopathic College, made a similar statement.

I think I am justified in the statement that to-day there is comparatively little belief in, or practice of, homœopathy as advocated by Hahnemann. There is no doubt that a few homœopathists, represented by Dr. Berridge, the late Dr. Lippe and Dr. Neidhard, believe, or at least did believe, in the infinitesimal doses of Hahnemann and the universality of his law of similars, the truth of which two points is, according to Neidhard,¹ "identical;" but I am inclined to think that the great majority of physicians considering themselves homœopaths reject the idea that diminishing the dose increases the power of any drug. Of these all, or nearly all, give only a modified assent to the law of similars; believing that it is often, perhaps very often, a good rule to follow in selecting a remedy, but that many diseased conditions are best treated by remedies not selected in a homœopathic way. Very many quotations could be made to support my position.

¹ Universality of the Homœopathic Law of Cure, pp. 29-34.

It seems to me that the physicians recognized by the public as homœopaths consist of two classes: First, a small number who adhere to Hahnemann's teachings, which seem to me to be not founded on good evidence, and therefore unscientific and unworthy of credence. Secondly, an increasingly large number who, while entirely rejecting the doctrine of increased power being given drugs by dilution, still have some belief in the law of similars. These last do not wholly rely upon the homœopathic law or methods in treating disease as presented to them in daily practice. It is probable that in many cases a drug originally suggested for a certain disease by a homœopathic text-book or authority is used when that condition is to be treated, without much thought being given to the law; though the drug is administered in powder or pellets, or in a tumbler of water. If this be true, it corresponds with the practice of many of us non-sectarian physicians, who use powders, small pills and solutions advocated by well-known authors and teachers without pausing to inquire the reason for our faith in, and use of, them.

Many homœopathic physicians have their libraries well stocked with journals and text-books edited and written by non-sectarian physicians, who, of course, repudiate Hahnemann's teachings. Various remedies are advocated in these works for the diseases which doctors are called upon to treat. It seems to me probable that homœopaths consult these books in their

libraries and select from the drugs therein recommended such as seem to them to be instances conforming to the law of similars. My opinion is confirmed by a recent review in a homœopathic journal,¹ of a book written by a non-sectarian physician. It says of the book: "The doses are generally larger than would be called for, but the suggestive character of the prescriptions will often give excellent hints to meet individual cases." This is very far from being the practice of homœopathy as Hahnemann taught it; but it is not unlike scientific medicine, which aims to select such remedies as will correct those morbid disturbances and changes in the organs and tissues which are the essence of the disease. In a similar manner many of the text-books used in homœopathic medical colleges are written by those who deny the truth of homœopathy.

Dr. James B. Bell, President of the International Hahnemannian Association, in his address last June, said: ² Our society numbers in active living members about 150, and it would be a generous estimate, I think, to double that number, as representing in the whole world all those who may be called true Hahnemannians or who are becoming such. If we have patients going to other cities, especially in the West and South, how rarely can we recommend a physician to them, and if the patients are going to Europe or

¹ N. Y. Medical Times, January, 1892, p. 309.

² The Homœopathic Physician, Philadelphia, August, 1892.

England, we know of but five or six men in the great cities to whom we can safely intrust them."

Such a statement, coming from an evidently reliable homœopathic source, convinces me that the great majority of homœopathic physicians are very like ourselves in their means and methods of treating disease.

We believe, with Rokitansky, that the basis of medical treatment is a knowledge of the morbid disturbances and changes in the tissues and organs. The real homœopathy, if I read Hahnemann and his followers aright, pays no attention to the microscopic and chemical changes in tissues and organs, but believes in selecting a remedy which by "provings" causes symptoms similar to, but not identical with, "the totality of the symptoms seen in the patient."

The great body, then, of homœopathic practitioners, if Dr. Bell is correct, use any drug, administered in any way that seems to them likely to be beneficial. They are, however, called homœopaths, because they have a belief in the partial value of a law of similars, and because non-sectarian physicians usually decline medical association with them. All of these physicians ought to be accepted by us as eligible for professional association and consultation, since they are willing to use any and all methods, and are bound by no exclusive dogma or law. Their preference for remedies selected according to what they consider a good rule in many cases does not impeach their general intelligence or their value to the com-

munity any more than the differing opinions of many in our own ranks on other medical topics.

That the tendency of homœopaths is to drop Hahnemann's views and come nearer and nearer to scientific medicine, is well shown in a recent work of Professor Theodor Bakody, a homœopathist of Budapest.¹ He says: "The dilution of medicine should not be carried to a point beyond scientific recognition;" and "I do not consider the biological medical therapeutics of Hahnemann a universal one, inasmuch as it covers only that department of practical activity where medicinal therapeutic causal cures can be effected." These views were expressed by him in 1873, and were still his views when the volume was written. A further quotation will show how near he is coming to our views in medicine. "In making drug-provings we should not be satisfied with the manifestations of mere subjective or general functional symptoms, but in accordance with the scientific knowledge of our day also include in the field of our observations the finer pathological, physiological, anatomical, and chemical manifestations."

This method of finding out the action of drugs is indeed scientific, and different from the method of Hahnemann, his immediate followers and present imitators. Compare, for example, Hahnemann's *Materia Medica Pura*, translated by R. E. Dudgeon, M. D., with

¹ Scientific Medicine in its Relation to Homœopathy. Translated by R. F. Bauer, M. D., 1891, pp. 36,37.

annotations by Richard Hughes, L.R.C.P.E., Liverpool, 1880.

An indirect evidence of this decadence of belief in Hahnemann's homœopathy is the effort of many homœopaths to explain away the inconsistency of their practice with homœopathic doctrines. Dr. Charles S. Mack, of Ann Arbor, affords curious corroboration on this point.¹ He says that the homœopathic law of similars is "the law and the only possible law of cure," but that there are various principles "upon which useful, though not curative, treatment may be issued." He says that iron, lime, demulcent drinks, stimulants, and germ-destroying agents may be useful though not homœopathically indicated, and may lead to the recovery of the patient. This, however, he regards as not a cure, but a recovery. It is difficult for me to see the difference as far as the patient is concerned, even though Dr. Mack says (p. 75) that he finds "no impropriety in limiting the meaning which *cure* shall have while considering the claim of *similia*." In other words, he justifies his belief in the homœopathic law of *similia* as the *only curative* treatment of disease, by excluding all cases of patients who recover under non-homœopathic methods of treatment. The latter *recover*, but are not *cured*. When asked if he would use a chemical antidote to a chemical poison, which was found to be the cause of the acute disease from which the patient was suffering, he replies that he would use

¹ *Philosophy in Homœopathy*, Chicago, 1890.

such an antidote, but that "even successful treatment with that antidote would not be curative" (p. 123). His faith in the homœopathic law is thus seen to be founded on a hair-splitting of words; and he further says (p. 135), "to-day homœopathists are, more than formerly, availing themselves of various practices which are distinctly not homœopathy."

Recent publications in the homœopathic journals indicate the same half-hearted belief in the "law of similars," and the almost total rejection of the doctrine of infinitesimal doses.

Dr. D. A. Gorton, a homœopath, not unknown to homœopathists, deprecates¹ the use of the words "System of Medicine" as applied to homœopathy. He says it is only a system of therapeutics, and states that he is constrained to regard the law of similars as but a fragment in the grand art of curing disease. He thinks that Hahnemann was wrong in regarding homœopathy as destined to supplant all other methods of treatment. He quotes from Hahnemann's *Organon* to show that a true homœopath must never give a laxative, prescribe a warm bath, nor subdue pain with opium; and indicates his belief that few homœopathic physicians are, therefore, true homœopathists in Hahnemann's sense. He expresses doubt whether, out of the eighty or more homœopathic physicians in Brooklyn, twenty could be found capable of rendering in a

¹ The Drift of Medical Philosophy, revised edition, 1875, pp. 56 and 70.

chronic disease or in an obscure acute disease, a sound prescription according to the law of similars (p. 61). He adds (p. 65) that he has known many professedly strict homœopathic physicians to break up ague paroxysms with massive doses of quinine, use caustics in ulcers, and prescribe emetics, cathartics, and sudorifics.

I am quite sure that my hearers will agree with me that we are very like homœopaths in the treatment of disease, if these homœopathic writers give a truthful account of the methods employed by themselves and their colleagues. These statements, moreover, are substantiated by other writers, who speak in a similar strain.

A well-known journal,¹ edited by believers in homœopathy, in a recent editorial made the following statement: "It is apparent to even the casual observer, that scientific study is rapidly bringing all schools more in harmony with each other, and while it eliminates more and more the theoretical and conjectural, is building up a scientific therapeutics based upon the unanswerable logic of facts, the general outline of which will be acceptable to all."

The same journal suggests (p. 51) that if the societies composed of non-sectarian physicians revise their by-laws so that physicians now called homœopaths may be eligible for membership, the next move should be for the homœopathic medical societies to drop the sectarian name. Could anything show better

¹ New York Medical Times, May, 1892, p. 48.

than this suggestion the slight hold homœopathy has upon many of the supposed followers of Samuel Hahnemann?

The *Northwestern Journal of Homœopathy* says: "The practitioners of homœopathy forty years ago who are now living can scarcely recognize the merchantable article called homœopathy at the present day,"¹ and asserts that the doctors who "really practice homœopathy are very few compared with the proportions who did so forty years ago."

The *Homœopathic News* for March, 1892, says editorially: "We venture to assert that had not our school drifted away from the practice of forty years ago, it would have been dead and buried long since." Continuing, this recognized journal of homœopathy says:

"We have drifted away from the practice of giving a pellet of the two-hundredth or higher, and waiting thirty or sixty days for its curative effects; from the prescribing of a high dilution by smelling the dry pellets, those same pellets 'grafted' by shaking a thousand pure pellets with one medicated by the ten-thousandth.

"We have drifted away from a belief in provings made by taking a single dose of the one-thousandth, thirtieth, or third even, and then recording all the symptoms felt by the prover—natural symptoms, colds, diarrhœa, etc., for the next sixty days!

¹ Reprinted in *New York Medical Times*, May, 1892, p. 55.

"We have drifted away from the carrying a pocket repertory to the bedside of the patient, and recording the symptoms in columns, and a weary search in said repertory until a mechanical *similimum* was found.

"We have drifted away from the days when our pseudo-surgery was a disgraceful farce, when we expected silica to open a felon, or hepar sulphur to lance an abscess.

"We have drifted away from the narration of miraculous cures with the highest attenuations, which were not cures at all, but a spontaneous finale of a self-limited disease.

"We have drifted from the days when our practitioners would sit by the beside of a woman dying of uterine hemorrhage, hunting in a repertory for the 'indicated remedy' while the vital fluid was ebbing away, without recourse to the tampon or ergot."

Dr. Conrad Wesselhoeft, in a paper read before the Southern Homœopathic Medical Association,¹ admits that homœopathists, in order to join the ranks of a united medical profession, may "have to recede somewhat from the too premature axiom of the universality and infallability of our law of similars." He apparently signifies his assent to this necessity.

In an article on "Defects and Limitations of the *Materia Medica Homœopathica*," a writer, who is a homœopathist, discusses² the difficulty of selecting the

¹ New York Medical Times, January, 1892, p. 313.

² New York Medical Times, November, 1891, p. 225.

proper remedy, because of the possibility of the patient not detailing symptoms accurately, and of the inaccuracy of some of the drug effects attributed to remedies. He makes this pertinent statement:

“ It is not too much to say that clinical experience does not verify the half of the symptoms to be found in Allen’s mammoth collation of *materia medica*, and, like the man who never speaks but half the truth, one is left to wonder which half of the recorded symptoms is true and which is false. Many of the prominent drugs in the *materia medica* were proved, as our correspondent says, in the thirtieth potency—that is to say, in the decillionth dilution. What manner of man must he be who can believe that there is an atom of a drug in a drop of that dilution, or the least degree of drug-force ! ”

The unreliability of homœopathic “ provings ” and of the derived “pathogenesy” of drugs is here admitted even by a believer in the law of similars. The *Hahnemannian Monthly*, whose homœopathic orthodoxy will, I presume, not be impeached, publishes an article¹ by Dr. J. P. Dake, in which the author says: “ But the reliability of pathogenesy has not suffered alone from such causes. Some drug-provers have undertaken to note symptoms produced by doses in which there was no probability, hardly a possibility, of the least drug influences ; and some have passed by

¹ “ Reliability in *Materia Medica*,” read before the Southern Homœopathic Medical Association, January, 1892, p. 2.

a great number of articles, having promise of medicinal power and usefulness, to prove some that are eminently disgusting as well as useless."

Even Charles Neidhard has written : "For some peculiar diseases the homœopathic law requires us to give large doses."¹

This rather lengthy series of quotations from homœopathic writers has been made to establish my point that we and most of them are for all practical purposes similar and at one. They, as well as we, are free to choose whatsoever is thought to be the proper remedy for a diseased condition, and to give it in whatsoever dose is considered curative. Speculation as to the manner of action of a remedy or the best method of selecting it is only interesting from a philosophical point of view. Difference of opinion in such matters make us no less like them than it makes me different from such members of this Society as believe pulmonary consumption to be of nervous origin, or from those who consider aseptic trephining a dangerous operation.

Another point of similarity between the members of the Philadelphia County Medical Society and the homœopathic practitioners of this city and State is, that much attention is given by both to hygienic and dietetic measures in the management and treatment of the sick. The value of a faithful study of these

¹ Universality of the Homœopathic Law of Cure, second edition, p. 30.

departments of medical science is admitted by all intelligent practitioners. Again, all of us believe that much priceless information has been gained by investigations into the effects of drugs upon the healthy human organism. That the results of such study can be utilized in the treatment of disease is averred by writers such as Wood, Bartholow, and Hare in our ranks, and by the homœopathic authorities, Dake, Farrington, and Hughes.

When our patients are suffering from symptoms which cannot be removed by any known means, or from diseases which experience has shown to be at present incurable, we and they resort to palliative measures. Remedies which lessen suffering and prolong life, even if they have not the least curative effect on the symptoms or disease, are often administered by you and me and our homœopathic neighbor. Opium, one of the most conspicuous of these drugs, is alike used by us all; and by the way, serves well to illustrate the fact that even homœopathists do not rigidly adhere to their supposed custom of administering remedies singly. It, as we all know, is a combination of many valuable remedies.

A glance at the catalogues of Boericke & Tafel, known the country over as manufacturers of homœopathic remedies, will prove to you that my statements are well founded. In them are seen price-lists of triturations of opium (1x, 2x, 3x, and 6x); sepia (2x, 3x, and 6x), mercurius vivus, silicea, morphium,

graphites, and china, as well as of iodoform, podophyllin, rheum, and other names more familiar to our ears. It is more than probable that these chemists supply physicians of all kinds with these triturates, as well as with their one-drop tablets (made from mother tincture) of bryonia alba, aconite, senna, and squill.

When Charles J. Hemple wrote, in 1874,¹ that constipation was to be treated by rhubarb and Seidlitz powder and advocated the use of morphine in colic, he certainly was not dissimilar from us in this respect, nor we from him. Yet he was a pronounced homœopathist.

I have already indicated by quotations from homœopathic sources that few homœopathic practitioners now believe in the augmentation of the medicinal power of a drug by diminishing the quantity administered. Hahnemann's assertion of the increasing potency of these infinitesimal doses seem to have lost its supporters among homœopathic practitioners. It is needless to say that in this belief we are like them.

The study which resulted in the production of this address has brought me to the same conclusion as that indicated by Dr. Henry O. Marcy, the recent President of the American Medical Association. He says² that "homœopathy was born, in a measure, as

¹ The Science of Homœopathy, pp. 32, 33.

² President's Address, Journal of American Medical Association, June 11, 1892, p. 725.

a protest to indiscriminate heroic dosing with powerful drugs," and that its popular success was partly due to "an unreasoning prejudice in the minds of a narrow conservative leadership" which characterized our predecessors. He intimates that we and the average homœopathic physician are so nearly alike, except in name, that the great body politic of our profession should institute measures to make it easy for such men properly educated to enlist in the grand army of workers devoted to unbiased investigation and the practice of scientific medicine.

Dr. Henry I. Bowditch, our distinguished associate, put it even more strongly when he wrote,¹ not many years since, that homœopathy and electricism were the legitimate offspring of the absurdities of the medical profession at the time of their advent.

A short time ago a paper on revision of the By-laws of the American Medical Association was read before the Chicago Medical Society, by Dr. J. C. Culbertson, the well-known editor of the *Journal* of the Association. The action of the Society in approving the sentiment of the paper indicates that its members share the views of President Marcy and Dr. Culbertson; for the first important clause of the proposed revised By-laws provides that the members of the American Medical Association "shall be physicians in good standing in the medical profession, who are graduates

¹ *The Past, Present, and Future Treatment of Homœopathy, Electricism, and Kindred Delusions.* Boston, 1887.

of reputable medical colleges, and who in every respect conduct themselves as educated physicians and as gentlemen."

If these opinions of such recognized authorities are correct, and I do not doubt it, it is good evidence that, in the course of five or six decades, mutual observation and gradual deviation from our respective original standards have brought us and the homœopathists so near together that the similarities quite outnumber the dissimilarities.

THE PRESENT ATTITUDE OF PHYSICIANS AND MODERN MEDICINE TOWARDS HOMŒOPATHY.

THE PRESIDENTIAL ADDRESS OF THE MEDICAL SOCIETY OF THE
STATE OF PENNSYLVANIA FOR 1895.

The important relation of the physician to the community makes it seem proper to discuss before this audience, in which there are many non-medical persons, a question which is very imperfectly understood by those outside of medical circles.

The public at large does not understand the position assumed towards homœopathy and homœopathic doctors by those physicians who decline to accept all sectarian designations. Surprise is not infrequently expressed at the unwillingness of a non-sectarian physician to meet a homœopathic neighbor in medical consultation, though the social relations of the two may be most cordial.

I shall endeavor to show the causes of this apparent anomaly. The most important aim of the effort is to hasten the time when all honorable persons engaged in preventing, alleviating and curing disease

will refuse to be designated by adjectives implying, or seeming to imply, that they do not adopt every means or method of action that scientific investigation proves to be valuable.

He who treats disease by electricity only is properly called an electropath; he who uses water alone, in all affections, a hydropath. The doctor who adheres to the homœopathic law of Hahnemann in all cases, is, in a similar way, properly termed a homœopath; and he who treated all of his patients by the laws of allopathy, if there ever has been such a law formulated, would be an allopath. No allopathists exist, though some doctors have been so-called, but not originally by themselves.

It must be clear to the least intelligent, moreover, that he who does not adhere to the special methods of treatment giving him his name, at once loses his logical connection with the designation. In other words, a practitioner who uses water or electricity, and also medicinal remedies according to the homœopathic law, is no longer a hydropath or electropath. It is his exclusiveness in treatment in the one instance which gives him his title. His rejection of exclusiveness and his adoption of other means of treating disease rob him of his right to the sectarian name. It is apparent, therefore, that he who uses, or is willing to use, all remedies, all methods, and who varies the size of his dose, the character of the remedy and its method of application with the ex-

igencies of the case is neither electropath, hydropath, or homœopath, but something broader. It may be said, in passing, that by reason of the broadness, he is, perhaps, better prepared to cope with disease.

Such practitioners as conscientiously choose their remedies and doses, in accordance with the results of study and of experience with diseased processes, might, with propriety, be styled selective or elective physicians. The term would be applicable whether their actions were determined by their personal study and experience alone, or by the study and experience of others added to theirs. No such descriptive adjective is required, however, and the term "physician" suffices as does that of "dentist" in the sister profession; for common sense demands that he, who would undertake any physical or intellectual work, should avail himself of every possible honorable means of accomplishment.

As all know, a medical sect called "eclectics" exists. The derivation of the name would seem to indicate that they select from all forms of remedies. They had originally certain ideas, I believe, as to the noxious qualities of remedies derived from the mineral kingdom, and advocated the use of vegetable remedies only. At any rate, the college established in Ohio in 1832 was the result of a resolution adopted in order that "the people of the west may avail themselves of the advantages resulting from a scientific

knowledge of botanic medication."¹ At present, the eclectics have, I believe, no special objection to mineral remedies. Dr. John M. Scudder, Professor of Practice of Medicine in the Eclectic Medical Institute, Cincinnati, says :

"The Eclectic gives remedies because their effect is *opposite* to or opposed to the diseased action. They may be selected according to the law of *similia*, or by empiricism, or by their known influence upon function and structure—physiologically or pathologically. They hold that remedies contain a *force*, which, set free in the body, influences its functions (mode of motion), doing that which is necessary to bring it back to that normal condition which we call health."²

It is possible that the term eclectic was originally taken as a sectarian designation to create in the public mind the impression that eclectic physicians did differently, and did better, than those simply called doctors or physicians. Other medical sects have apparently done this for the purpose of attracting public notice. In many instances their chosen title has now no logical or etymological connection with their belief or practice.

In this address I do not intend to discuss eclectic medicine at length, nor the beliefs and doctrines of vitopathists, physio-medicals, Thompsonians, or other sects. So far as I know, homœopathy is the only "school," or "sect," of medical practice under whose

¹ What is Eclecticism? A. J. Collins, p. 10.

² The Essential Difference Between the Three Schools of Medicine, p. 8-9.

banner are enrolled any considerable number of physicians of intelligence and education.

It may be serviceable to ask the questions—What is Medicine? What is Homœopathy?

Webster's unabridged dictionary defines medicine, homœopathy, and allopathy as follows :

Medicine, "That branch of Science which relates to the prevention, cure or alleviation of the diseases of the human body."

Homœopathy, "The art of curing, founded on resemblances : the theory and its practice that disease is cured by remedies which produce on a healthy person effects similar to the symptoms of the complaint under which the patient suffers, the remedies being usually administered in minute doses."

Allopathy, "The employment of medicines in order to produce effects different from those resulting from disease ; a term invented by Hahnemann to designate the ordinary practice as opposed to homœopathy."

The Century Dictionary gives similar definitions ; thus :

Medicine, "The art of preventing, curing, or alleviating diseases and remedying, as far as possible, the results of violence and accident."

Homœopathy, "The medical treatment of diseased conditions of the body by the administration of drugs which are capable of exciting in healthy persons symptoms closely similar to those of the morbid condition treated."

A note is then added, which says :

"In practice, homœopathy is associated with the system of administering drugs in very small, often infinitesimal, doses."

Allopathy, "In medicine a therapeutic method characterized by the use of agents producing effects different from the symptoms of the disease treated."

A note goes on to say : "The name is incorrectly applied, in distinction from homœopathy, to the traditional school of medicine, which opposes the homœopathic theory."

Eclectic medicine is defined by the Century Dictionary as "A medical theory and practice based upon selection of what is esteemed best in all systems: specifically, the medical system of a separately organized school of physicians in the United States, who make much of what they regard as specific remedies, largely or chiefly botanical."

By these lengthy quotations it will be seen that there is a radical difference between homœopathy and medicine in that the former is more limited in its meaning. Homœopathy is a method of treating disease and not the name of a branch of human science. It appears in these standard dictionaries in much the same manner as does evaporation or distillation in relation to chemistry. They are not sciences, but methods or processes of the science of chemistry, which may or may not be used by the professed chemist.

It may be claimed that this deduction from dictionaries is unjust towards the adherents of homœopathy. I can only reply that I have no knowledge of any medical dictionary written by a homœopathic physician, and that the non-professional authorities quoted are standard works of reference whose attitude towards medical topics is unknown to me.

Medicine, then, comprises the science and art of preventing and treating disease, and is founded on biology, anatomy, physiology, chemistry and physics. All physical and physiological laws are correlated with it, and to all such laws must it be subordinate. Its facts are only established by careful and pains-taking observation and research. Medical hypotheses

and theories must be subjected to the same rigid scrutiny and heartless criticism as the hypotheses, theories and suggestions of the physicist. The rules of evidence must be as stringently applied in determining the truth of alleged medical facts as they are in the courts to ascertain the guilt or innocence of the accused.

It is evident, then, that medicine is a science and an art, and is not electropathy, homœopathy or allopathy. It is equally clear that physicians who claim to study and practice the science and art of medicine are not allopaths, homœopaths, or electropaths. Unfortunately, the general public does not realize this; and the majority of medical men are called allopaths, simply because they are not homœopaths. The error has been perpetuated by homœopathic literature giving the name allopath to those physicians who are unwilling to be homœopaths and who refuse to be affiliated with any sect of medicine.

Homœopaths often speak of homœopathy as the new school of medicine, and describe non-sectarian physicians as of the old school. The difficulty of making the public understand the distinction between physicians and homœopaths has, unfortunately, led many physicians to carelessly and tacitly accept the designations "allopath" and "old school." Such terms however, are not true. Physicians do not subscribe to a law of contraries or dissimilars (allopathy) as the homœopaths do to a law of similars.

The science of medicine cannot be a sect or school any more than can the science and art of navigation or agriculture. Physicians (often incorrectly called "old school doctors") are willing to use, and are never prevented by any code of ethics or society regulation from using any remedy or dose which seems to them individually to be worthy of confidence. Ipecacuanha is given in minute doses by many physicians, for vomiting; belladonna is used by them in scarlet fever, and aconite in certain cases of fever; while phosphorous, bryonia, arnica, nitro-glycerine, etc., are remedies often employed.

These and all remedies are used by non-sectarian physicians because physiological and chemical study or experience has shown them to be indicated. The homœopathic physician uses them because he believes they produce, in the well, symptoms similar to those of the disease with which his patient is afflicted. For example, the homœopathic doctor gives a dilution of ipecacuanha, containing an exceedingly minute amount of the drug, to relieve vomiting, because ipecacuanha in doses of several grains causes vomiting in the healthy. The method of employing ipecacuanha adopted by the non-sectarian rests on an entirely different basis. He gives small doses of the drug—not exceedingly minute amounts—when his patient has nausea due to a catarrhal condition of the stomach and bowels, because science has taught him that small doses of ipecacuanha stimulate and render less viscid

the secretion of the mucous membrane of the stomach, increase the secretion of bile by the liver, and promote digestion. His use of ipecacuanha has no relation or connection with the fact that larger doses cause vomiting. In some instances the drug employed is called by a name different from that adopted by the homœopaths, because physicians use the name adopted by the United States Pharmacopœia, the official guide in such matters, published every ten years by a convention composed of delegates from the U. S. Army, Navy, and Marine Hospital Service, and the medical colleges and societies of the whole Union.

Again, physicians who are not homœopaths prescribe medicines in the form of powders, and at times put a few drops of a strong tincture or a small pellet or tablet into a tumbler partly filled with water, and direct a teaspoonful to be taken at definite intervals. These methods, which seem to the public to be inseparably connected with homœopathy, are also used therefore by non-sectarian doctors.

Medicine requires its votaries to examine into the hypotheses and theories of drug action and of the causation of disease, and to accept as true only those statements which can stand the test of accurate scientific investigation. Many are the theories and beliefs that have been overturned by the searching criticism thus given.

Medicine is ever ready to receive with open arms that which promises increased power against disease;

but, before it is accepted as truth, it must show that it can stand the rigid test of modern science. The assertion of no man or body of men, however eminent or revered, is accepted as final. Truth cannot be predicated upon the statement of a few. The fact is only provisionally accepted until the accumulated proof of many diverse investigators and observers makes its truthfulness almost a certainty.

The public doubtless remembers the rejection of the Brown-Séquard elixir of life and the tuberculosis cure of the renowned Koch. The eminence of these men gave unusual importance to their assertions, but did not stay the critical study which showed the error of their beliefs. On the other hand, the germ theory of disease propounded by Koch has constantly been adding to the number of its converts, until now it is accepted by the major part of the medical world.

This review shows that non-sectarian medicine does not prohibit a physician holding views different from those of his fellows on questions of drugs and treatment. Its only demand is that its followers be catholic—that is, broad and open to conviction in all directions ; that they approach all subjects in a truly scientific and humanitarian spirit. For this very reason, however, it does, from its essential nature as a science, prohibit that sort of exclusiveness which says that only one law or dogma can be true and correct.

He who says that “so and so” is the only and universal law, at once reveals an unscientific spirit

and mind, and precludes the personal investigation and observation which is necessary to make him a rational follower of scientific medicine. I may, perhaps, make myself clearer by an illustration. A civil engineer, who believes and acts on the belief that the only and universal method of bridging a river is by the erection of wooden truss bridges is not a rational and scientific civil engineer. He is a "wooden-truss bridge builder," if you choose, but he is not, and cannot be, a scientific civil engineer, because the experience and observation of the great mass of competent observers shows that streams may be bridged by truss bridges of iron, suspension bridges of wire, and bridges with stone arches.

It was this exclusiveness in the methods of treatment proposed by Hahnemann, and adopted by his *immediate* followers, under the name homœopathy, that separated the homœopathists from the ranks of those who believed, and who still believe, in the use of any and all methods *proved* to be curative. Non-sectarian physicians hold to no exclusive dogma or doctrine in therapeutics, and believe that Hahnemann was in error in his opinions that "like cures like," and that drugs are increased in power by trituration and shaking. They believe that the doses advocated by him are so infinitesimally small that they are inert. Dr. H. B. Hemenway says¹ that he has several times examined low dilutions, not high dilutions, of mucurius

¹ Journal American Medical Association, March 17, 1894, p. 371.

vivus prepared by one of the most reliable homœopathic drug firms in the country, without finding the slightest trace of mercury.

In other words, they believe that experience and scientific investigation have shown, and do show, that the cures attributed to these exceedingly small doses are instances of erroneous observation, that the cures occurred, in fact, without any curative effect being exerted by the drugs. They believe that it is contrary to the lessons of the science of medicine and of collateral sciences that 150 cases of true scarlet fever could be treated without a death by medicines of the 200th and higher, homœopathic potencies exclusively.¹ They doubt the accuracy of the observations of Dr. William Ray, of England, who, in a cholera epidemic, "had splendid success" with the 200th potency of camphor.² They feel hesitancy in accepting as true the statement that common table-salt can be so changed by the homœopathic method of trituration and administration that it "will cure more cases of intermittent fever than any other known remedy." Yet, a homœopathic author says: "With the thirtieth dilution, I have cured several hundred cases with this drug alone."³

¹ A Lippé, in *Cincinnati Medical Advance*, 1876, Vol. III, p. 544, quoted by E. H. Berridge in *Homœopathy Vindicated*, p. 18.

² *Homœopathy Vindicated*, by E. H. Berridge, p. 16.

³ Burt's *Physiological Materia Medica*, p. 632, quoted by Hemenway, *Jnl. American Medical Ass'n*, March 17, 1894, p. 367.

Without presuming to question the honesty of opinion of these authors, non-sectarian doctors believe that knowledge, possessed even by the general public, is sufficient to cause distrust in the scientific accuracy of these observations and statements.

Much of the evidence given by Hahnemann and his early followers on the law of similars ("similia similibus curantur," as he puts it), is open to the same criticism as to accuracy. Until rigid scientific investigation proves the truth of Hahnemann's law of similars and his doctrine of potentization and dynamization of drugs in almost infinitesimal doses, the physician who believes in the scientific character of medicine is compelled, by logical reasoning, to class Hahnemannism and homœopathy with Brunonism, Broussaisism, Humoralism, Solidism, and the other systems, schools or sects of medicine, which have long fallen, under the ruthless knife of scientific research. These were also speculative and founded on the deductive system of reasoning.

If the truth of Hahnemann's propositions are ever scientifically demonstrated, they will accept them as heartily as many of them do Dr. Koch's recent demonstration of the connection of consumption with the tubercle bacillus, and as most of the world does Jenner's assertion that vaccination protects from smallpox.

An apparent demonstration of the erroneous character of Hahnemann's teaching is the fact that many

physicians, who are classed as homœopaths, do not believe in the small doses advocated so strenuously by Hahnemann, nor in the universality of the homœopathic law of similars. I call these gentlemen homœopaths because they teach in homœopathic colleges and belong to homœopathic societies, and thereby accept the designation.

It is not to be wondered at, then, that physicians at large cannot accept homœopathy, when even Hahnemann's avowed followers give evidence in their practice and writings of their defection from his teachings.

Two years ago I gave, in an address,¹ evidence of this defection of homœopathic physicians from the doctrines of Hahnemann. At this time I shall only record the statement of Dr. Jabez P. Dake, a high authority in the homœopathic school, made in 1894, at the meeting of the American Institute of Homœopathy. In an article entitled "What the Homœopath Should Know of Drugs,"² he says:

"We cannot imagine a physician who is entirely limited to the homœopathic use of drugs."

In speaking of the symptoms produced by drugs, detailed by the votaries of homœopathy, after "provings," he says:

"It is a lamentable fact, shown indisputably by the higher medical criticism, that the sources of impurity, the gateways to the

¹ Points of Similarity between Us and Homœopathic Physicians.
Jnl. American Medical Association, May 27, 1893.

² The Hahnemannian Monthly, July, 1894, p. 410.

realms of imagination, misapprehension, and even fraud, were not all shut while the drug pictures were being taken. Applying all the rules of evidence to the witnesses whose testimony constitute our *materia medica*, we must realize that very few of them have come up to the standard requiring 'the truth, the whole truth, and nothing but the truth,' concerning drugs effects."

It is this aspect of the case which prevents the members of this Society and other non-sectarian physicians believing in the scientific accuracy of many of the observations recorded in homœopathic works.

If homœopaths themselves do not believe in the general accuracy of the statements in Hahnemann's *Materia Medica Pura*, Jahr's Manual, the *Encyclopædia of Pure Materia Medica*, and the *Cyclopædia of Drug Pathogenesey*, it is not surprising that others cannot bring themselves to believe in the universality, or infallibility of the homœopathic law.

Samuel Hahnemann, was born in Germany, in the year 1755, and died in 1843. He founded the Homœopathic School of Medicine, which is the only "sect," "system," or "school" of medicine of any importance at the present time. The vitopathist, vito-chemical, physio-medical, eclectic and Christian science schools are less important. The adherents and quasi-adherents of homœopathy probably exceed in numbers the adherents of all other "sects" of medicine taken together. This is partly due to the circumstance that many practitioners who are classed with homœopaths are really practitioners of rational or scientific medicine, with a belief in the truth of

some, but not all, of Hahnemann's teachings. They are the subject of bitter denunciation by those who still accept homœopathy in its entirety.

Dr. John C. Morgan¹ complains greatly of the prevalent neglect in teaching homœopathy in homœopathic colleges. He says that some instruction is given to the freshman classes; but that

"if the second, third, and post-graduate years had been planned for this obliteration of Hahnemannism the result could scarcely be more complete."

This inattention to homœopathy in the colleges of that school seems to be due to the fact that the great mass of their teachers have little faith in the principles insisted upon by Hahnemann. They have apparently seen the defect of the homœopathic law, but are not yet willing to disavow a belief in its infallibility and universality.

Haller, who died in 1777, when Hahnemann was still a young man, may be said to be the father of the modern science of medicine. He rejected all theorizing on medical topics and all attempts to find laws of treatment or found systems or "schools" of medicine. He argued that rational or scientific medicine could only be reached by exact and critical study of anatomy, physiology, pathology, and the effects of remedial agents on the functions of the body.

The claim that Hahnemann first formally enunciated the doctrine that remedies should be studied by

¹ The Study of Homœopathy, etc. Trans. World's Homœopathic Congress, Chicago, 1894.

their administration to healthy persons seems to be untrue, as Haller preceded him in this assertion. Hahnemann is said to have divined or discovered the homœopathic law of similars, as it is called, about 1790. It was probably not entirely new.¹

It has been truly said² that rational or scientific medicine began its life when Albrecht von Haller recognized the fact that :

“The laws of nature are not things which we can evolve by any speculative method. On the contrary, we have to discover them in the facts : we have to test them by repeated observations and experiments. In proportion only as they hold good under a constantly increasing number of cases, and in the greater delicacy in the means of observation does our confidence in their trustworthiness rise.”

The non-sectarian physician of this part of the 19th century believes disease to be a disturbance of the functions with, or without, a change in the structures of the body ; he recognizes also the curative power of nature ; knows that the natural history of many diseases is towards cure, and that the physician’s duty is not to drive out a concrete enemy called disease, but to sustain physiological or vital processes and prevent or lessen complications, until the self-limited disease is ended. Pneumonia, typhoid fever, scarlet fever, measles and erysipelas are good examples of the affections which have an intrinsic tendency to

¹ Homœopathy, by Thos. W. Blatchford, p. 7.

² W. H. Washburn, Medical and Surgical Reporter, July 11, 1891, p. 52.

recover. A rational physician does not believe that disease can be cured only by medicine; he does not combat disease on the principle of contraries or allopathy; he watches the patient's vital processes and attempts to conserve strength and prevent complications. In the self-limited diseases he abides his time, and in those tending to death averts as long as possible the sorrowful end.

Hahnemann's first doctrine was the so-called law of Nature "similia similibus curantur"—like things are cured by like things—which he describes as a "law unknown until the present time, although it has on all occasions formed the basis of every visible cure."¹

This law of similars is the basis of his system which he called Homœopathy from two Greek words, signifying "similar" and "suffering" or "disease." It is strange that while he in some places speaks of the law being first taught by himself, he, in other parts of the *Organon*, admits it was not without previous advocates.

The second doctrine of Hahnemann's system is that dilution of drugs increases their curative power. The potentization or dynamization of drugs, as this increase in power in diminishing quantities is called, is accomplished by taking one part of sulphur, for example, and rubbing or triturating it with 99 parts by weight of sugar of milk. This is the first trituration, designated the first potency. One part of this sulphur

¹ *Hahnemann's Organon*, p. 88.

mixture is then triturated in a similar manner with 99 parts of sugar of milk, constituting the second trituration or potency. This process may be continued indefinitely, though Hahnemann considered that the best results were obtained, and the most "dynamic power" developed in the 30th potency or attenuation.

In the case of liquids, such as tincture of aconite, two drops of the "mother tincture," made of equal parts of expressed juice and alcohol, were mixed and shaken up with 98 drops of alcohol to make the first potency, and successive additions of 99 drops of alcohol were made to one drop of this first potency in a manner similar to that used with solid drugs.

It was necessary, according to Hahnemann, "not to rub or shake the drugs too much, or they might become too strong." He says :

" Homœopathic medicines acquire, at each division or dilution, a new degree of power by the rubbing or shaking they undergo ; a means of developing the inherent virtues of medicines that was unknown until my time ; and which is so energetic that latterly I have been forced by experience to reduce the number of shakes to two, of which I formally prescribed ten to each dilution,"¹

In the American Homœopathic Pharmacopœia, of 1883, those interested will find detailed accounts of the various methods of preparing homœopathic remedies. The decimal scale of potentiation introduced by Dr. Constantine Hering and now a good deal used, will also be found there described. Hering's decimal scale is distinguished from Hahnemann's centesimal

¹ *Organon*, p. 205.

scale by placing an 'x' after the number of the potency; thus "2x potency."

In order that liquids might not be accidentally shaken too much and made too strong, Hahnemann directed that, after the dilution was made to the potency desired, small globules of sugar of milk should be saturated with the solution. These would have the desired curative power, which would not accidentally be increased by shaking. The shaking is best performed by moving the arm from above downwards; and if properly performed, imparts active medical virtue to substances usually regarded as entirely, or almost inert. Pure carbon, flint, table salt and similar substances are by proper dilution made powerful curative remedies.

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The belief of the author of homœopathy in his system is shown by these words:

"The most violent pleuritic fever, with all its attending alarming symptoms, is cured in the space of twenty-four hours at the farthest, * * * * by giving one globule of sugar impregnated with the juice of aconite of the decillionth (30th) degree of dilution."

In cases of over-loaded stomach "the patient should 'smell once' a globule of sugar the size of a mustard seed, impregnated with the 30th dilution of pulsatilla," and be "infallibly cured in the space of two hours."

Hahnemann's next "great truth, which remained concealed from all my predecessors and contemporaries," is that all diseases, except two, owe their origin to a "chronic miasm," which had descended through

many generations of men from the itch (psora.) His statement is :¹

“ The Psora is the sole, true and fundamental cause that produces all the other countless forms of disease, under which, the name of nervous debility, hysteria, hemicrania, hypochondriasis, insanity, melancholy, idiocy, madness, epilepsy, and spasms of all kinds, softening of the bones, or rickets, scoliosis and cyphosis, caries, cancer, fungus hematodes, pseudo-morphae of all kinds, gravel, gout, hemorrhoids, jaundice and cyanosis, dropsy, amenorrhoea, gastrorrhagia, epitaxis, hemoptysis, hematuria, metrorrhagia, asthma and phthisis ulcerosa, impotency and sterility, deafness, cataract and amaurosis, paralysis, loss of sense, pains of all kinds etc., appear in our pathology as so many peculiar, distinct and independent diseases.”

Another of the principles of homœopathy was that no two medicines should be administered at the same time. A single drug in an infinitely small dose is the only medication allowable.

Some homœopaths believe that in chronic diseases a single dose of a homœopathic remedy may cure. Dr. J. C. Morgan, for example, asserts² that

“ Sometimes, as in tumors, a single dose, once in thirty days, as of Sepia or Hepar sulph., has done good ‘ alterative work.’ ”

The desire to obtain “ similars ” has led some homœopathic physicians to employ unusual remedies from the animal kingdom. Dr. Morgan in the paper above quoted makes this assertion :

“ Dr. Samuel Freedley informed me of his curing himself of an ‘ old man’s ulcer ’ of the leg by *Tarantula cubensis*. I reasoned

¹ *Organon*, p. 122.

² *The Study of Homœopathy, etc.*; *Trans. World’s Homœopathic Congress, 1893*. Reprint, p. 45.

that an animal so low represents degraded human tissue, and is homologous with low disease-changes. Hence I have used cimex with benefit, in ulcer of the rectum, * * * *

The tarantula cubensis is a large spider of the West Indies, the cimex is the too well-known bedbug.

The American Homœopathic Pharmacopœia, published in 1883 by Boericke & Tafel, shows¹ that cimex or bed bug is made for homœopathic practitioners as follows :

“The live insect, crushed, is covered with five parts by weight of alcohol. Having poured the mixture into a well stoppered bottle, it is allowed to remain eight days in a dark, cool place, being shaken twice a day. The tincture is then poured off, strained and filtered. Amount of drug power, 1-10. Dilutions must be prepared as directed under Class IV.”

The medicine called by homœopathists “blatta Americana,” is prepared from the great American cockroach. In this case

“the live animal is crushed and triturated, as directed under Class IX.”²

In preparing “mephitis,” one part by weight of the characteristic fluid expelled by the polecat or skunk is dissolved in ninety-nine parts by weight of alcohol.³ Variolinum is prepared by Boericke & Tafel for homœopathic uses⁴ by triturating the contents of a ripe smallpox pustule as directed under

¹ p. 175.

² American Homœopathic Pharmacopœia, 1883, p. 123.

³ Idem, p. 307.

⁴ Idem, p. 449.

Class VIII. Psorinum was introduced as a medicine by Dr. Constantine Hering,¹ who says :

"I collected the pus from the itch postule of a young and otherwise healthy negro. * * * * I opened all the mature, unscratched pustules for several days in succession, and collected the pus in a vial of alcohol. After shaking it well and allowing it to stand, I commenced my provings with the tincture on the healthy. * * * * I administered it to the sick with good results, and sometimes witnessed aggravations."

Dr. Samuel Swan, who deals in homœopathic remedies in high potencies in New York, says in his catalogue :²

"In order that all should have the benefit of high potencies, the plan of sending grafts has been adopted; if a graft is put in a vial of any size and the vial filled with unmedicated pellets and corked, the whole mass will be medicated in half an hour."

He indicates on the same page of this catalogue that when a vial of medicine is nearly emptied the physician can fill it up with unmedicated pellets which will become medicated by being in company with the pellets previously contained in it, thus presumably acting in a manner similar to the grafts spoken of in the paragraph quoted above. He says : "You will not have to purchase the remedy a second time."

Among the remedies advertised are :

"Pus from Rectal abscess."

"Pus from caries of os calcis."

"Pus from Septic abscess." (p. 21.)

"Vomito. Blood from yellow fever patient while moribund."

(p. 27.)

¹ Idem, p. 380.

² Catalogue of Morbific products, nosodes, and other remedies, in high potencies. 2nd Edition, 1886. P. 31.

“ *Sal cerebri*. Salt secreted profusely from a gentleman’s scalp, with the perspiration, and on drying it was crystallized so heavily his head looked frost-ed.” (p. 30.)

“ *Pediculus Capitis.*”

“ *Pediculus Corporis*. From Boston.” (p. 20.)

“ *Tinien Syphilitica*. Syphilitic patient with *Tinea capititis.*” (p. 25.)

“ *Luna*. (Moonlight.)” (p. 16.)

“ *Helios*. The Sun.” (p. 13.)

“ *Omnia.*” (p. 29.)

I do not know the standing of Dr. Swan as a homœopathic pharmacist, but the fact that his catalogue has reached its second edition would seem to indicate that he is patronized by Homœopathic physicians. He does not state in what diseases “ Moonlight ” or the “ *Pediculus Corporis* ” (body louse), “ from Boston,” are employed by homœopathists.

To determine for what diseases the several drugs are curative, it was, of course, necessary for Hahnemann to find out what symptoms the drug produced in a healthy human being. Therefore, a dose of the substance to be proved was taken by a healthy person, preferably a physician, who then noted, once, twice or thrice a day, the sensations and occurrences he found in himself for a period of several days. These symptoms, called the pathogenesis of the drug, were recorded in catalogue form. Each drug so proved has many pages of symptoms recorded.

The real homœopathic physician, who has a sick man to treat, looks over this list of drug symptoms,

and administers an infinitesimal dose of a single drug which is found in the table to produce symptoms "similar" to those presented by the patient. For example, a drug which has produced symptoms pertaining to the head is to be given to a patient presenting "similar," but not "identical" head symptoms.

Dr. Berridge, an ardent homœopath, relates¹ a case of congestion of the brain, and condemns the homœopathic doctor, who stopped giving arnica because, as he said, "he did not believe it acted on the head more than on the big toe." The argument of Dr. Berridge is that the doctor was too ignorant to know that "Allen's Encyclopædia gives seven symptoms of arnica belonging to the big toe, and nearly one hundred belonging to the head."

I mention this to show you how homœopathy undertakes to cure disease. The changes in the fluids and the alterations in the tissues of the body are not to be investigated for the purpose of discovering the cause of the patient's disease. His symptoms are to be noted and then a search made among the lists of "proved" drugs for one that induces similar symptoms. A recent paper published in the Hahnemann Monthly, February, 1894, by Dr. Joseph C. Guernsey, is entitled "Symptoms, the Basis of Homœopathic Prescribing," and illustrates the method I have described.

¹ Homœopathy Vindicated, p. 47.

The skill which makes one homœopath better than the other lies in "selecting the remedy" or "similimum," which most nearly simulates the symptoms. The remedy whose drug effects corresponds most nearly with the greatest number of disease-effects in the patient is believed to be the most certain cure. Herein lies the difference between the successful and the unsuccessful homœopathic physician, according to the doctrine of homœopathy.

Many devices have been employed by homœopaths to aid in "selecting the remedy" from the multitudinous lists of symptoms found in their text books. Boenninghausen's Therapeutic Pocket-Book, Jahr's Symptomen-Codex, and Repertories are the refuge of the true Hahnemannian.

Dr. Morgan, for example, tell us¹ that he once sought a remedy for a case of intermittent fever, with chill beginning on the right side. Taking Jahr's Symptomen-Codex, he examined the "Fever" rubric of every drug, and found under *Rhus tox.*, "the left side of the body felt hot, and the right side cold," etc. Examining for the other symptoms—pain, etc., this drug was found to have all of them; and *Rhus tox.* was then known to be the remedy. The same author describes the "numerical method" of finding the remedy thus:

"Its most salient expression is found in Dr. W. J. Guernsey's Boenninghausen. In this the rubrics of the Therapeutic Pocket-

¹ Loc. cit.

Book are printed upon separate long strips of stiff paper, with the rank of each drug thereunder, 1, 2, 3, 4, in numerals. Selecting the slips containing the various symptoms, they are placed side by side, upon a table : then each drug, beginning with those of highest rank, is counted by adding all its printed numerals together. The one having the highest number is held to be the similium, irrespective of the claims of the key-notes, etc."

Homœopathy, therefore, lays no stress upon the importance of the study of physiology and pathology. Hahnemann says :

"I cannot comprehend how it is possible for physicians to imagine that they ought to search the interior of the human economy."

Some doctors, still calling themselves homœopaths, reject many of the doctrines of Hahnemann ; but in so doing seem to be no longer homœopaths.

They are still in the ranks of homœopathy, however, those who believe in the universality of the law of similars and in the potentization of drugs by trituration and shaking. E. W. Berridge, for instance, shows by the following words his belief that the homœopathic law of similars is unfailing :

"We, however, never give medicines for the cure of diseases on any other law than that of similars, and have never any occasion to do so."¹

The statements in this quotation are Dr. Berridge's, not mine, and show the earnestness with which he makes the assertion that the law of similars is in his mind a universal therapeutic law.

Dr. Neidhard, of Philadelphia, uses the words :²

¹ Homœopathy Vindicated, Liverpool, 1879, p. 38.

² Universality of the Homœopathic Law of Cure, by Charles Neidhard, M. D., Philadelphia, 1874, p. 4.

"If this fundamental law can be overthrown, then homœopathy, as a science, is as good as lost. If it is not a universal law of cure, that will shorten the natural course of diseases, that will mitigate more permanently the pains of the disease than any other method of cure, it will not deserve our respect nor our study."

He says also that from the time of Hippocrates, and, as far as any records are left, from the beginning of all times, all true cures of diseases were always performed according to the homœopathic law.¹

He on page 7 illustrates the working of this law of similars by citing the case of two ladies who were entirely exempt from seasickness at sea, because they were previously subject to chronic sick headache with nausea and vomiting. The same author (p. 10) shows his belief in infinitesimal doses by reporting the account of a number of men who escaped cholera, during an epidemic, because they were engaged in making and selling copper articles. Copper, it must be recollected, is believed by the homœopathic school to be a medicine of superior efficiency in cholera.

Dr. Neidhard likewise administers (p. 10) small doses of rattle-snake venom to destroy the appetite for liquor, because "Whiskey, in large quantities, is a well-known frontier-man's remedy for the bites of the rattlesnake, and is often successful." Further illustrations or proofs of the universality of the law of similars are given by the same author as follows (p. 12): "A friend, throwing some flowers, withered by a hot July sun, into a basin of warm water, found them, some hours after, to his astonishment, as fresh as ever, completely revived. The best thief catchers and detectives are those who formerly have been engaged in the same business, that is, have been thieves. Disappointed love can cause consumption

¹ *Idem*, p. 5.

and rheumatism, but when you have it, it may also cure it—a true homœopathic cure." (p. 13.)

The homœopathic law is, according to Dr. Neidhard (p. 21) operative in education. He says, "A vicious boy who pokes his umbrella into everybody's side is cured by letting him stand in a corner with an immense umbrella over his head until he is tired."

Dr. J. C. Guernsey, says:¹ "If a remedy fails to act, after giving it in a potency sufficiently high to warrant a fair trial, we may make up our minds that we have not found the similiimum, i. e., we must blame ourselves and not the law, *Similia similibus curantur.*"

Dr. J. H. McClelland says:² "In the homœopathic law internal medicine has reached finality."

The Organon, a homœopathic journal of Liverpool, England, published some years ago (April, 1878) a "Declaration of Homœopathic Principles," signed by nearly 150 homœopathic physicians, nearly all of whom were practicing in America. The first essential point of the homœopathic doctrine is given thus:

"The cure of the sick is most easily, mildly and permanently effected by medicines that are themselves capable of producing in a healthy person morbid symptoms similar to those of the sick. Another essential point is "Local treatment of all kinds in non-surgical cases is not only unnecessary, but is apt to change the location of the disease, and induce dangerous complications, and never permanently cures."

The non-sectarian doctor does not understand the position of these homœopathic physicians on the subject of the numerous skin diseases that are so quickly

¹ Hahnemannian Monthly, February, 1894, p. 82.

² Jubilee Address before American Institute of Homœopathy, 1894, p. 47.

cured by mild local measures. They are certainly cured permanently, and just as certainly are not surgical cases.

The above declaration appears to have been prepared by Dr. Adolph Lippe, of Philadelphia, who states that among homœopathic physicians "the departure from Hahnemann's teachings have rapidly multiplied." (Reprint, p. 5 and p. 7). Hence the necessity for the preparation and publication of the "Declaration of Homœopathic Principles;" for in his opinion, "We must be governed by *infallible principles* and not by the *opinions of fallible men.*" Dr. Lippe goes on to show that homœopathy allows no liberty of deviation from the homœopathic law; and indicates that the homœopathic physicians and homœopathic societies that approve of such liberties are not truly homœopathic.

Dr. James B. Bell, President of the International Hahnemannian Association, in his address delivered in June, 1892; said :¹

"Our Society numbers in active living members about 150, and it would be a generous estimate, I think, to double that number as representing in the whole world all those who may be called true Hahnemannians, or who are becoming such. If we have patients going to other cities, especially in the west and south, how rarely can we recommend a physician to them, and if the patients are going to Europe or England we know of but five or six men in the great cities to whom we can safely intrust them."

Until the recent establishment in the United States of Medical Examining and Licensing Boards,

¹ The Homœopathic Physician, Philadelphia, August, 1892.

it was practically impossible to determine the relative numerical strength of the homœopathic profession. In many states all physicians now have to pass a medical examination before being given a license to practice. Homœopathic physicians have insisted upon having a separate examination, and it thus has become possible to compare accurately the numbers of non-sectarian and homœopathic practitioners. In New York during 1892, 1893 and 1894, 713 applicants for license appeared for examination before the non-sectarian board of examiners, 80 applicants before the homœopathic board and 15 applicants before the eclectic board.¹ In Pennsylvania during the year ending March 1, 1895, there were 331 non-sectarian applicants, 56 homœopathic applicants and 12 eclectic applicants.² The Illinois State Board of Health shows in its Report on Medical Education of 1894, that in 1893 there were graduated from the medical colleges of the United States and Canada 425 homœopathic physicians and 4975 non-sectarian physicians. The number willing to graduate from homœopathic schools would seem by these figures, to be about one-eleventh of those graduating from non-sectarian schools. If the President of the International Hahnemannian Association quoted above is accurate in his statement the relative proportion of *real* followers of Hahnemann is much less.

¹ New York Medical Record, May 4, 1895.

² Compiled from statement received from Medical Council of Pennsylvania.

The attitude of modern medicine and its votaries to homœopathy and homœopathic physicians will be readily understood after this survey of the principles of homœopathy based on the writings of Hahnemann and his disciples. Non-sectarian physicians believe it is a duty to the patient that the doctor shall use every means of cure which seem to hold out a prospect of benefit. To limit himself to "similar," or to decline to use "local treatment of all kinds in non-surgical cases," because it "never permanently cures," seems to such physicians unjust to the patient in the one case, and not in accord with practical experience in the other. To subscribe to a law of "similar," a law of "dissimilars," or to any other dogma of treatment, and say that it is "infallible" and "universal," appears to him unscientific and a step sure to lead to harm to the sick man. He feels that he must have the whole world of science, medical and collateral, from which to draw; that he must have a right to use any remedy in any dose or form that seems to him good; and that he similarly must have a right to decline to prescribe according to any law if he have no faith in the law.

The refusal of most non-sectarian physicians to meet homœopathic physicians in consultation, over cases of disease, is based on the *exclusiveness* of homœopathy. So long as the homœopathist believes in the exclusive dogma that "like cures like," and is therefore debarred from using remedies and methods and

doses which do not conform to that law, the non-sectarian physician feels unwilling to consult with him ; because the homœopathic doctor would be prevented from using any and every drug and method. Hence, the hands of the non-sectarian doctor would be tied and the consultation would not give the patient all the advantages that ought to be at his service.

This is the position that has long been taken by the American Medical Association, the representative of the non-sectarian medical profession of the United States, and its affiliated State Medical Societies and County Medical Societies. The Code of Medical Ethics of the American Medical Association in Art. IV, Sec. I, says :

“ But no one can be considered as a regular practitioner or a fit associate in consultation, whose practice is based on an exclusive dogma, to the rejection of the accumulated experience of the profession, and of the aids actually furnished by anatomy, physiology pathology and organic chemistry.”

The following explanatory statement was adopted by the Association about twelve years ago :¹

“ *Whereas*, Persistent misrepresentations have been made, and still are being made, concerning certain provisions of the Code of Ethics of this Association, by which many in the community, and some even in the ranks of the profession, are led to believe those provisions exclude persons from professional recognition, simply because of differences of opinions and doctrines ; therefore

I “ *Resolved*, That clause first of Article IV, in the National Code of Medical Ethics, is not to be interpreted as excluding from professional fellowship, on the ground of differences in doctrine or

¹ Journal American Medical Association, Nov. 19, 1892, p. 611.

belief, those who in other respects are entitled to be members of the regular medical profession. Neither is there any other article or clause of the said Code of Ethics that interferes with the exercise of the most perfect liberty of individual opinion and practice.

2 "*Resolved*, That it constitutes a voluntary disconnection or withdrawal from the medical profession proper, to assume a name indicating to the public a sectarian, or exclusive system of practice, or to belong to an association or party antagonistic to the general medical profession.

3 "*Resolved*, That there is no provision in the National Code of Medical Ethics in any wise inconsistent with the broadest dictates of humanity, and that the article of the Code which relates to consultations cannot be correctly interpreted as interdicting, under any circumstances, the rendering of professional services whenever there is a pressing or immediate need of them. On the contrary, to meet the emergencies occasioned by disease or accident, and to give a helping hand to the distressed without unnecessary delay, is a duty fully enjoined on every member of the profession, both by the letter and spirit of the entire Code."

As soon as a homœopathic physician asserts that he is willing to give any drug in any dose and to use any method of treating disease that holds out a reasonable prospect of benefit, and states that he is not bound to practice *exclusively* according to the homœopathic law of similars, he becomes eligible for membership in the Americal Medical Association and the State and County Societies connected with it. There are thus at the present time, quite a number of physicians connected with the American Medical Association and its constituent societies, who previously were considered, and considered themselves to be, homœopaths. As will be readily understood from the Section from

the Code of Ethics above quoted, such gentlemen are no longer considered undesirable physicians to meet in consultation.

As has been stated in the earlier part of this paper, a very large proportion of the graduates of homœopathic colleges no longer believe in the infallibility of the law of similars and do not restrict their practice to treating disease according to its principles. All such physicians become eligible for membership in the American Medical Association and in the Society which I now address by the simple statement that they do not believe in the infallibility of Hahnemann's law, nor practice *exclusively* according to its teachings. Those homœopathic physicians who do believe in the infallibility of Hahnemann's law, and who constitute, according to Dr. Bell, a very small proportion of the physicians considered by the public to be homœopathists, would not be eligible to membership in the American Medical Association, or similar organizations of physicians, because they believe and practice according to an exclusive dogma.

The graduates of homœopathic colleges and members of homœopathic societies, who admit that the law of similars is sometimes fallible, seem to be unwilling to publicly assert their modified belief in Hahnemann's teachings. By permitting themselves to be called homœopathic physicians by the public, though really not practicing according to Hahnemann's law (except in a proportion of their cases)

they seem to be using the name "homœopathist" for the purpose of making the public believe that they are in some indefinite way different from all other physicians; and that they possess powers different from those possessed by physicians who do not accept the designation, "homœopathists." Non-sectarian physicians look upon this assumption of a special title as derogatory to the votaries of any science.

This is the reason that homœopathists are sometimes referred to as doctors who assume a sort of trademark for the revenue that may be derived from such designation. Hence, many non-sectarian physicians contend that a man graduated from a homœopathic college or publicly professing to practice homœopathy should not be considered worthy of being met in professional consultation unless he publicly disclaims the title "homœopathist," and asserts that he is willing to practice by other methods as well as by those prescribed by Hahnemann.

Dr. Solomon Solis Cohen states¹ his position thus:

"If, however, one whose personal character fits him for membership in this Society, but who had formerly professed homœopathy, becomes convinced of his mistake, and desires to join the ranks of scientific medicine, he should be freely received; provided only that he repudiates any sectarian designation and gives to the censors satisfactory evidence of his professional attainments. More than this we ought not to ask. Less than this we cannot honorably accept."

A considerable proportion of the non-sectarian

¹ Jnl. Amer. Med. Ass., Oct. 21, 1893, p. 619.

profession, however, is of the opinion that it is unreasonable to expect men who have for years been associated with homœopathic colleges and societies to make such a *public* disclaimer. They think it should be sufficient for such gentlemen to show by their actions that they do not believe in the infallibility of Hahnemann's law, that the very fact that they use methods of treatment founded on anatomy, chemistry, physiology and pathology, should be sufficient to entitle them to join the American Medical Association and similar professional organizations.

This is the view of a recent correspondent of the *Medical News*, whose name I do not know, who says :

" If they were allowed to come into the regular societies without going down on their knees and confessing that they have been sinners, and being forced to renounce their previous faith, they would soon after admission stop preaching homœopathy, as they became accustomed to their new positions, with that gradual change of mind that good fellowship produces. The majority of them now do not practice homœopathy, but they are forced to preach it in self-defence."¹

The attitude of physicians and modern medicine to homœopathy then, is that assumed by these two classes of non-sectarian physicians, namely : Those who insist that the homœopathist must make a formal public disclaimer of exclusiveness, and those who think it sufficient that he should simply indicate, in any way, that he is willing to treat patients by any drug, dose or method, that seems to him to be worthy of confidence in the treatment of disease.

¹ *Medical News*, March 30, 1895.

The New York State Medical Society has publicly proclaimed itself of the opinion that a physician should be free to consult with any other doctor, who seems to him personally to be worthy and likely to be of service in the treatment of the patient under consideration. This action caused the formation of a new State medical organization by those non-sectarian doctors of New York, who believed that homœopathists should make a formal disclaimer before becoming eligible for professional consultation. This society is called the New York State Medical Association. No action similar to that of the New York State Medical Society has been taken by any other State Medical Society or by the American Medical Association; but a considerable proportion of the membership of these organizations seems to believe that the action of the New York State Medical Society should be followed. I do not know of any member of the American Medical Association refusing professional recognition to members of the New York State Medical Society since it took the step mentioned. It is probable that in a few years the world will see most physicians consulting with those homœopathic graduates, who are willing to treat patients by any and all drugs, doses and methods, without demanding of them formal recantation of their former belief in the exclusiveness and infallibility of Hahnemann's law of "similars."

Much of the instruction received by students in homœopathic colleges at the present time is identical

with that given in non-sectarian medical schools. That this is well known is evident from the fact that the Association of American Medical Colleges has passed by-laws admitting those who have received instruction in homœopathic schools to advanced standing in the colleges belonging to the Association.¹

The Woman's Medical School of the Northwestern University, of Chicago, admits to the Senior Class graduates of homœopathic and eclectic medical colleges who "have taken considerable post-graduate work,"² on the same terms as graduates of non-sectarian medical colleges. This action is especially significant, because Dr. N. S. Davis, an ex-president of the American Medical Association, is one of the Trustees of the University; and two members of the Faculty (Drs. D. W. Graham and E. Fletcher Ingals) are Trustees of the Journal of the American Medical Association.

¹ Bulletin American Academy of Medicine, August 1894, p. 532.

² Circular of Information for 1894-95, p. 11.

